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Scribe answered: If thou art master of thyself, do not taste it." R. Simeon replied: "I am, and have been master of myself." That is the sense of **ומלך**, namely **ומלך**.

Or: "Fear the Eternal, my son **ומלך**. What means **ומלך**? **ואל למולך**, as it says in Lev. xviii., 21: "and thy seed shalt thou not devote to Moloch."

\* \* \* \* \*

Or: "Hear O Israel!" The Rabbis say: "When Moses mounted the heights of heaven, he heard the angel say to God—'Praise the name of His glorious Kingdom for ever.' This expression he brought back to the Israelites." Why do the Israelites not repeat it publicly? "For the same reason," said R. Asi, "that a man who has pilfered an ornament from the King's palace and given it to his wife says to the latter, 'Do not ornament yourself with it publicly, but only within the house.' But on the day of the Atonement, when the Israelites appear as innocent as the angels, then they say aloud 'Blessed be the name of his glorious Kingdom for ever.'"

A brief Haggada upon v. 5 closes this section.

Historically the Midrasch is valuable, otherwise it is nearly worthless.

C. R. BROWN.

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